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Elihu, Job's old servant, ignorant of the dialectic skill of his companions, sums up the whole sum and substance of things and the solution of the mystery in the immortal words of the Master: "Beloved, a new commandment I give unto you, that ye love one another."

Job, now with love in his heart, gazes at the setting sun and is amazed at the glorious spectacle. Love in the heart has cast a halo and a glory over the physical universe and filled it with the Divine.

The volume is worthy of careful reading, for it presents various tendencies found in our world to-day, and also shows that it is dangerous to build one's theology and religion in any one-sided fashion. Mr. Rothwell is to be congratulated on the translation: it is clear and inspiring. The portrait of the author does not seem to me to be a good likeness of him unless he has aged very much during the past three years.

W. TUDOR JONES.

Bristol, England.

THE CONTINGENCY OF THE LAWS OF NATURE. By Émile Boutroux. Translated by Fred Rothwell. Chicago and London: The Open Court Publishing Company, 1916. Pp. x, 196. Price, \$1.50, or 5s. net.

This volume is to be cordially welcomed in its English dress. Translations have been in existence for some years in several other European countries, and it is not to the credit of English-speaking countries that such an important work had not appeared long ago. The Open Court Publishing Company deserve our warmest thanks for presenting the volume in such an attractive form, and Mr. Rothwell has, on the whole, accomplished his task with signal success. The whole translation is remarkably free from obscurities and the terminology, with one or two exceptions, is exact.

Boutroux's volume was presented as a thesis at the Sorbonne for his doctor's degree as far back as 1874. The ideas which it sets forth were not popular at the time, but through the expansion of the modern doctrine of evolution to cover human life and progress the problems presented in the book form some of the most pressing of our day. It is quite clear, after reading this volume, that Bergson has been deeply influenced by his old

teacher. This is especially so in the conceptions of matter and spirit, the nature of the concept, and freedom.

Nature as well as spirit everywhere shows Contingency. On the whole scale of existence we find apertures by which one form of phenomena passes into another, thus forming a kind of hierarchy from matter up to man. Things are connected, are related as causes and effects, but the whole nature of a thing is not exhausted by stating this. We are aware that things which are related are not identical, and in so far as things possess this uniqueness, in so far as we can state that they are subject to contingency—to change. Necessity is not the final word concerning the nature and behaviour of all things. "The world, considered in the unity of its real existence, presents a radical indetermination, doubtless too faint to be apparent if we observe things only for a very small period, though sometimes distinct enough when we compare facts separated from one another by a long series of intervening links. There is no equivalence, no relation of causality, pure and simple, between a man and the elements that gave him birth, between the developed being and the being in process of formation" (p. 32). The modes of Being show forth resemblances and differences, and they are consequently capable of being arranged in groups termed *genera* or *law*, enabling them from small groups to form larger ones. But such "Laws are the channel along which rushes the stream of facts: these latter have hollowed it out, although they follow its track" (p. 45). The author's main point here is to show the futility of abstract philosophy which either ignores the facts which enabled the Law to be brought into existence or which conceives of the Law of the facts as existing prior to the facts. "Objective logical relations do not precede things: they spring from them" (p. 45). Still it is true to say that *Idea* reacts on the facts and gives them meaning. Some kind of progress and harmony have actually taken place in the world, so that even Cause itself "is susceptible of submitting to direction." Matter, Bodies, and Living Bodies are not subject to an entire Necessity: there is Contingency everywhere. This Contingency is revealed more and more as the scale of what actually has appeared on the face of this earth is ascended. Finally, we come to Man. "Now, the human person, more than all other beings, has an existence of its own, is his own world." The two final chapters present a remarkable view of man's "triumphal march" within the kingdom of the spirit.

The whole volume deserves the most careful consideration. It presents a theory of the universe and of life in a brilliant form, and everything is placed in the simplest possible way. It deserves to pass from edition to edition, and it will greatly enhance the genial author's reputation in the countries he loves next to his own France—the English-speaking countries of the world.

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SHORTER NOTICES

RUSSIAN SOCIOLOGY. By Julius F. Hecker. New York: The Columbia University Press, 1915. Pp. 309.

The present work, which is Vol. 67, No. 1, of the Columbia Studies in Political Science, gives a well organized description of the development of sociological ideas and systems in Russia. In reading the volume one is impressed with the fact that Russia has been awakening to her place in the society of nations. The development of sociology in Russia in connection with the discussions of the Slavophiles and Russophiles on the one side, and the Westernists on the other is an evidence of that. The number of schools of sociology, and the vigor with which they defend their viewpoints are symptomatic of a keen interest in matters cultural. That the ideas all have their bases in English, German or French sources will not eliminate entirely the impression that Russia is gradually taking her long vacant place among European nations in scientific matters. The book should prove valuable to those interested in the material treated but who cannot, owing to difficulties of language, consult the originals which in many cases have not been translated.

J. R. K.

ROSMINI'S CONTRIBUTION TO ETHICAL PHILOSOPHY. By John Favata Bruno. New York: The Science Press, 1916. Pp. III, 53.

This is an attempt to evaluate Rosmini's ethical philosophy with reference to the social situation in Italy during his lifetime. It is found that the absolute fixity and lack of adaptability in the system of Rosmini are due to a felt need for a stable and permanent edifice in the midst of the shifting social order which was characteristic of Italy in the first half of the nineteenth century. The history of philosophy must be rewritten with a closer scrutiny of actual life conditions as a background, than has hitherto been the case with writers of philosophical history. As an attempt to adopt this viewpoint while treating of a single philosopher, this study deserves some attention.

J. R. K.

A STUDY IN THE PHILOSOPHY OF BERGSON. By Gustavus Watts Cunningham. New York: Longmans, Green and Co., 1916. Pp. xii, 212.

The author of this instructive little volume discusses some of the principal points in Bergson's philosophy from the standpoint of a modified Hegelian, and relates Bergson, so far as the problem of knowledge is con-